1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

304 574 name given the newly tattooed), as it was also called, was celebrated also by warriors after a war.

The *ko'ina toe haka* (*toe*, female genitals; *haka*, dance), here described, was made by a wealthy man at Pua Ma'u for his son as the third celebration following the completion of his tattooing. It seems probable from the account of the dance of young girls that the object of this feast was to give the boy a chance to choose a wife.

[345] In preparation for this festival, a special house called *fa'e tukau* was built at the dance area (whether this was of the same form as the obelisk-shaped *fa'e tukau* of the high priest I do not know—See Sacred Precincts), and just before the feast day was gaily decorated inside by young girls. Prior to the feast day young men and girls were segregated, each sex living in a separate house. On the feast day the girls left their house. The men as they arrived at the feast place threw stones and spears at the house where the girls had been. They captured the house in pantomime and then chanted inside.

The girls then came on the dance area, dancing the *haka ha'a manu-manu* as they approached and after arriving. In this dance, imitating [535] the motion of birds, the dancers stood with their bodies motionless while they agitated rapidly their hands and arms. They wore pleated bark cloth skirts and, attached to their fingers, *kihi* made of the long feathers of the tropic bird. (See Dress and Adornment.)

After this dance, which was done by the girls alone, there was a song, during which all of them, still standing on the dance platform, lifted their skirts (*ka'eu*) above their waists and held them in this way until the song was completed. At the end of the song they allowed the skirts to fall again into place. After this there was dancing by both men and women: the *haka koke, haka ha'a manumanu*, and *haka pahaka*. (See Dancing.) [786] It was insisted by my informant that there was no sexual freedom at this festival because it was a *ko'ina tapu* (sacred festival).

OTHER FESTIVALS

796 In *ko'ika hakahiti*, chiefs vied one with another in the attempt to out-
556 strip each other in extravagance of entertainment. One chief would make
431 a great feast and invite the other. The other was then under the obligation of making an equally magnificent feast. On Hiva Oa, the *ha'afiti* constituted a part of the formalities connected with the funerary feasts. *Ha'a fiti* described also the collecting of hogs to be used as offerings to the deceased ancestor.

Singing festivals in honor of men and women are described under Chants; the feasts which celebrated the return of fishermen with a good